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AMERICAN

Mr. Cooper's

SERMON

On Luke XVII. 34, 35, 36.

AMERICAN



One shall be taken, and another left.

A
SERMON

Preach'd to the *Old South Church* in *Boston*,

March 22. 1740--1.

A Season wherein there was a remarkable Display
of the sovereign Grace of God in the Work of

CONVERSION.

Publish'd by the Request, and at the Expence, of an
HONOURABLE PERSON belonging to *that*
Church.

By **WILLIAM COOPER**,
Minister of the Gospel.



BOSTON;

Printed by *T. Fleet*, for **D. HENCHMAN**, near the
Town-House, 1741.

One Year to be taken, and another Year

SERMON

Preached to the Old Church in 1844

By the Rev. J. C. COOPER

of the Society of Friends, and of the
of the Society of Friends of the World

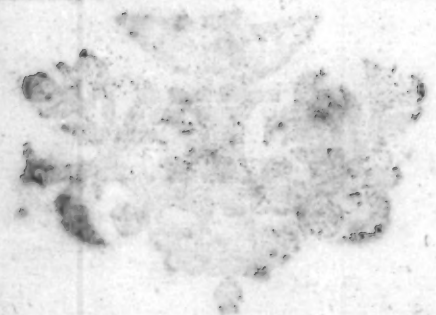
CONVERSION

Published by the Friends of the Society of Friends, of the
of the Society of Friends of the World



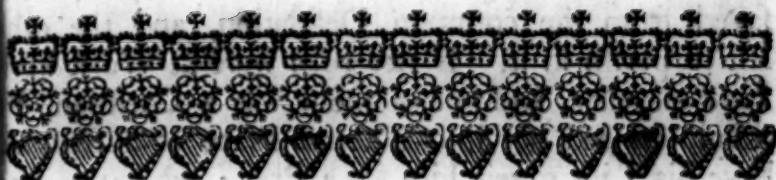
By WILLIAM COOPER

of the Society of Friends



1844

Printed by J. C. COOPER, at the Old Church, 1844



Luke 17. 34, 35, 36.

I tell you, in that Night there shall be two Men in one Bed; the one shall be taken, and the other shall be left.

Two Women shall be grinding together; the one shall be taken, and the other left.

Two Men shall be in the Field; the one shall be taken, and the other left.

THESE Words admit of a three-fold Application. They may be applied to the Ruin which came upon the Nation and People of the *Jews*, after they had crucified the LORD of Glory, and rejected his Gospel; when the *Romans* laid siege to their City, and took it, and such Multitudes perish'd by Famine and by Sword: And to this indeed they primarily refer. They are a Prediction of a wonderful Distinction which should be made at that calamitous Time by divine *Providence*, according to that which had been before made by divine *Grace*; even among People of the same Business and Circumstances of Life, and also in the same visible Danger. All Things should not then come alike to all. There should be a different Event to the Believer and the Unbeliever; those who were the Disciples of Christ, and those who were not so. The one,

one, by a sovereign Turn of Providence, should be saved from the common Desolation, and the other left to perish in it. If *two Men* were at Work in the *Field* together, and one of them was a Christian, He should be led out into a secret Place of Safety, and have his Life given him for a Prey; while the other should be left to fall into the Enemies Hands, and die by the Sword. If but *two Women* were grinding at the *Mill*, and one of them belong'd to Christ, (For, in Christ Jesus there is neither Male nor Female.) She, tho' but a Woman, a poor Woman, of low Degree, in the Condition of a Bond-Maid, should be rescu'd, and hid under the Wing of the divine Protection, while the other should be abandon'd, and carried away with the over-flowing Scourge. If *two* intimate Acquaintance, or near Relations, were in *Bed* together, one of them related to CHRIST, the other not, He, who was the Friend of CHRIST, should be plucked as a Brand out of the burning, while his Fellow should be left to share the common but dreadful Fate. — Such distinguishing Preservations are sometimes granted in Times of general Destruction. So *Lot* was saved out of *Sodom*, and *Noah* was preserv'd when the old World was drown'd. And when the threaten'd amazing Ruin of *Jerusalem* was compleated, this Prophecy or Promise was in a visible and very wonderful Manner fulfilled: For all the Christians among them were sav'd from perishing in that Calamity, by the special Care of Heaven; as the *Jewish* History informs us. — This should encourage us to distinguish our selves for God, in Times of common Defection and general Corruption. Believe it, tho' in some Respects you may be Losers for Religion, yet you shall not finally be Losers by it. All our Safety lies in a faithful Adherence to CHRIST. We have this Commission from the eternal GOD, (*Isai. 3. 10.*) Say ye to the righteous, That it shall be well with him; for they shall eat

the Fruit of their Doings. Wo to the wicked, it shall be ill with him; for the Reward of his Hands shall be given him. And our Duty and Encouragement are put together by the Prophet, (Zeph. 2. 3.) Seek ye the LORD, all ye meek of the Earth, which have wrought his Judgment; seek Righteousness, seek Meekness, it may be ye shall be hid in the Day of the LORD's Anger.

THE Words may also be applied to the general Day of Judgment, at the second Coming of JESUS CHRIST, and the Separation which will be made at that Day. The LORD knows them that are his; and this Day will make them manifest. The Sheep shall be divided from the Goats, the Elect from the Reprobate. Men will not be taken into Heaven by Families, as Noah was into the Ark, but by Individuals. One shall be taken, and another shall be left. He shall be distinguish'd from those nearest to him in this World, according to his own personal Character; as he is found in or out of CHRIST.—“Those that sleep in the Dust of the Earth, two in the same Grave, their Ashes mix'd, yet shall arise, one to be taken to everlasting Life, the other left to Shame and everlasting Contempt.”—But the Distinction here may rather be applied to them who shall be found alive at CHRIST's second Coming. CHRIST will come unlook'd for. It may be the last Trumpet will begin to sound in the dead of the Night, when People are in a fast and secure Sleep; and they who are asleep together in the same Bed, one shall be taken up to meet the LORD and his Angels in the Air, and be adjudg'd to eternal Life; the other left to stand trembling with the wicked, and be adjudg'd to eternal Death. Or, if He shall so come as to find People busy at their usual Occupations, in the Field, or at the Mill; if they are Vessels of Mercy, prepared unto Glory, they shall be taken from their worldly

worldly Labours to the Rest and Blessedness of Heaven; shall change the low and wearisome Work of ploughing and grinding, for the heavenly delightful Employment of singing Praises to Him that sits upon the Throne, and the Lamb for ever and ever: Or, if they are Vessels of Wrath fitted for Destruction, they must be left amongst the Prisoners of divine Justice, to receive the Wages of Sin, which is Death, eternal Death and Damnation; must be left a Prey to the Devil, who, when CHRIST has gather'd out his own, will carry the Residue into his own Place; the burning *Tophet*, prepared of old for him, and all that belong to him, which is deep and large enough to hold them all. The Difference which will be made between the one and the other in this great discriminating Day, is represented to you in Words most awful and moving, by the Prophet *Malachi*, in the latter End of the third, and beginning of the fourth Chapter of his Book, which closes the Canon of the Old Testament. *Then they that feared the LORD spake often one to another, and the LORD bearkned and heard it; and a Book of Remembrance was written before him, for them that feared the LORD, and that thought upon his Name. And they shall be mine, saith the LORD of Hosts, in that Day when I make up my Jewels, and I will spare them as a Man spareth his own Son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth GOD, and him that serveth him not. For behold, the Day cometh that shall burn as an Oven, and all the Proud, yea, and all that do wickedly shall be Stubble, and the Day that cometh shall burn them up, saith the LORD of Hosts, that it shall leave them neither Root nor Branch. But unto you that fear my Name, shall the Sun of Righteousness arise with Healing in his Wings; and ye shall go forth, and grow up as Calves of the Stall. And ye shall tread down the wicked; for they shall be Ashes under*

under the Soles of your Feet, in the Day that I shall do this, saith the LORD of Hosts.

BUT the Words may be applied to the *Success* of the Gospel, both in the first Preaching of it, and in after Times. So they are applied by good Expositors; and so I design to apply them in the following Discourse, as GOD shall vouchsafe to help. And, O thou GOD of my Master CHRIST, I beseech thee send me good Speed this Day! And let some, at least, be taken, if others must be left!

I would observe to you, my Brethren, That wherever the Gospel is preach'd in Simplicity and Purity, it is justly suppos'd there are some, more or fewer, to be converted and sav'd in that Place, and among that People. For when all that belong to GOD are converted in a Place, then GOD takes his Gospel from them, and puts out their Light in obscure Darkness.

I would observe further, Those that are converted by the Preaching of the Gospel, effectually called and brought Home to JESUS CHRIST, they may be said to be taken; taken by the Grace and Spirit of GOD. The saving Grace of GOD, it is *preventing* Grace. We love him because he first loved us. The Son of Man is said to have come to seek, and to save that which is lost; not only to save them, but to seek them in order to his saving of them; to seek them that did not seek after him, but were going astray from him. GOD therefore says of his People, I am found of them that sought me not; I am made manifest to them, that asked not for me. And the Apostle Paul speaks of himself after his Conversion, as apprehended of CHRIST JESUS. Phil. 3. 12. *I follow after, if that I may apprehend that for which also I am apprehended of CHRIST* B JESUS.

JESUS. Fallen Man would never seek after God, if God did not seek after him; but go farther and farther from him, and keep at an everlasting Distance. The Language of the Heart of every natural Man to God is that, *Depart from us, for we desire not the Knowledge of thy Ways.* I think we see this plain enough in our first Parents. Had *Adam* and *Eve* any Purpose, any Inclination to return to God after they had sinn'd? O no! They endeavour'd to get as far away from God as ever they could. The Approach of God made them flee from him. They heard the Voice of the LORD God walking in the Garden in the Cool of the Day; and *Adam* and his Wife hid themselves from the Presence of the LORD God, amongst the Trees of the Garden. But the compassionate God pursued him out of Kindness to him, and in Order to his Recovery. The LORD God called unto *Adam*, and said unto him, *Where art thou?* And he said, *I heard thy Voice and was afraid, and hid my self.* If God had not thus call'd to him to reduce him, his Condition had been as desperate as that of the fallen Angels.

THIS is also represented to us by our Saviour in the Parables of the lost Sheep, and the lost Piece of Silver, in the 15th Chapter of *Luke*. It may be worth while to turn you to them. *And he spake this Parable unto them, saying, What Man of you, having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the Wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his Shoulders rejoicing. And when he cometh home, he calleth together his Friends and Neighbours, saying unto them, Rejoice with me, for I have found my Sheep which was lost. I say unto you, that likewise Joy shall be in Heaven over one Sinner that repenteth, more than over Ninety and nine just Persons, which need no Repentance. Either what Woman*

man having ten Pieces of Silver, if she lose one Piece, doth not light a Candle, and sweep the House, and seek diligently till she find it? And when she hath found it, she calleth her Friends and her Neighbours together, saying, Rejoice with me, for I have found the Piece which I had lost. Likewise I say unto you, There is Joy in the Presence of the Angels of GOD, over one Sinner that repenteth. The Scope of these two Parables is to shew, not only that the Conversion of Sinners is highly pleasing to the blessed God, but that it *originates* with Him: That if He did not take the Pains to seek and find them, they would never be happy in a Return to him.—And we are taught the same in that which follows, the Parable of the Prodigal Son. When he was brought Home, his Father said concerning him, *This my Son was lost, but is found.* God sent those Afflictions upon him with a Design of Mercy, which were the Means to bring him to that Consideration which issued in his Conversion; and sanctified them to him, or they had not answer'd the End. And the Resolution he took up, *I will arise, and go to my Father*, was of GOD's forming in him; for *He* worketh in us, both to will and to do of his good Pleasure. Therefore it is said that he was *found* when he came Home; sought and found by the divine Grace.—God uses a Variety of Means to seek, find, or *take* poor Sinners; his preached Word, the Checks and Admonitions of Conscience, Providences merciful and afflictive, the faithful Reproofs and Warnings of others, and their good Examples, and the Convictions of his holy Spirit. Where he has a saving Design, his Spirit sets in powerfully with the Word and other Means, and the Person is *taken*; is effectually called from Sin and the World, to God and Holiness; is deliver'd out of the Power of Darkness, and translated into the Kingdom of God's dear Son,

AND this Grace of GOD in bringing Sinners Home to himself is *distinguishing*. These are taken, while others are *left*; left in a State of Nature, left in the Hands of the Devil, left to go on in Sin till they perish wonderfully, and are destroy'd without a Remedy. Thus it was in the Days of CHRIST's Ministry; *some believed the Things that were spoken*, and were taken to CHRIST; *others believed not*, and were left to perish in Unbelief. And thus it is to this Day. The Gospel Net encloses some, and lets others go: The Preaching of the Word is to some *a Savour of Life unto Life*, but to others *the Savour of Death unto Death*.

SOME of all *Ages* are taken; some little Children, some young People, some middle-aged, and some aged; but others of all these Ages are left.

SOME of all *Ranks* and *Degrees* are taken, while others are left. Some mighty and noble, as well as the weak and base Things of this World; some rich, as well as many poor.

SOME of all *Qualities* and *Conditions* are taken, while others are left.—Some of the most *ignorant*: Babes in Knowledge are made wise to Salvation, and have those Mysteries revealed to them, which are hid from the wise and prudent.—Some of the *moral* and civil are taken, and are changed into the divine Image by a blessed Work of Regeneration, and so made meet for the Inheritance of the Saints in Light, while others are left to rest in Morality, never seek after a new Nature, and so come short of eternal Life, as did the Young Man in the Gospel.—Some of the most *vicious* and wicked, filthy and impure; Drunkards, Fornicators, Adulterers, Swearers; such Sinners as the *Corinthians* were, are taken, and are washed, sanctified and justified, while other
such

such Sinners are left to add Iniquity to Iniquity, and to treasure up Wrath against the Day of Wrath. A righteous God saying concerning them, *He that is filthy, let him be filthy still.*

SOME of all *Countries* and *Climates*, *Complexions* and *Colours*; some of the *black* as well as the *white*: For God has made of one Blood all Nations of Men; and a Number are redeem'd to him by the Blood of Christ, out of every Tongue, Kindred and People. Therefore *some* of different Nations are taken, and brought into the Household of Faith, while others are left to continue Aliens to the Commonwealth of *Israel*, and Strangers to the Covenant of Promises. Some of the *Slaves* in our Families are taken, and made the LORD's Free-men, brought into the glorious Liberty of the Children of God; while others are left in spiritual as well as temporal Servitude, and continue the Devil's Slaves; or it may be while the *Master* or *Mistress* is left.

SOME of the same *Calling* and *Employment* are taken, while others are left: Some that follow their worldly Business together, grind at the same *Mill*, work in the same Field or Yard, serve in the same Shop or Compting-House, are taken out of the Kingdom of Darkness, and translated into the Kingdom of God's dear Son, while another is left in the Gall of Bitterness, and under the Bond of Iniquity.—There is such a *Set of Acquaintance*, who had their Times and Places of meeting together, one of them is *taken*, is struck, awaken'd, converted, while the others are *left*, and see their Companion going to Heaven without them.—They that live in the same *House*, and eat every Day at the same *Table*, one of them is taken, and the rest left.—Two lodge together in one *Bed*, the one is taken, the other is left: One *Brother* or *Sister* taken, the other left: The
Wife

Wife taken, the *Husband* left; or the *Husband* taken, and the *Wife* left. Thus GOD has said, *I will have Mercy on whom I will have Mercy.*—And tho' his Sovereignty is to be ador'd with respect to the Dispensations of his Grace, yet his *Justice* can never be tax'd. And it will appear in the great Day, that they that are left justly deserv'd to be so, inasmuch as they *wilfully* refus'd the Gospel Calls. So GOD says concerning them, *Prov. 1. latter end. For that they hated Knowledge, and did not chuse the Fear of the LORD. They would none of my Counsel; they despised all my Reproof. Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices.* —

I make no doubt but all of you think what has led me to these Words at this Time; the remarkable *Work of Grace* begun, and I hope going on amongst us; the eminent Success which GOD has been pleas'd to give to his preached Gospel of late; the surprizing Effusion of the Holy Spirit, as a Spirit of *Conversion* to a blessed Number, I doubt not; as a Spirit of *Conviction* unto many. I would therefore hasten to improve the Words in an Application to three sorts of Persons.—To those that have been taken in the Gospel Net, and upon Scriptural Grounds may be thought to be converted.—To those who are at present only under Convictions, and so are in a hopeful Way to be converted, tho' not yet got through the strait Gate.—And to those who are yet unawaken'd, and left to remain in carnal Security,

1. I would apply my self to such as *have been taken* in the Gospel Net, and upon Scriptural Grounds may be thought to be converted; whether it be formerly or lately; by those Means of Grace which they have enjoy'd in the stated Course of them, or those

those we have lately enjoy'd out of the ordinary Course.

YOU should admire the Grace of GOD, and bless his Name for ever. Hail! thou art highly favour'd! Blessed art thou among *Men*, among *Women*, among *Children*, if thou art yet a Child. Let thy Soul magnify the LORD, and thy Spirit rejoice in GOD thy Saviour, who has done great Things for thee, and holy is his Name! The more to stir thee up to this,

CONSIDER the *distinguishing* discriminating Grace of GOD to thee, in singling *thee* out from the Multitudes that perish, and setting thee apart for Life. Hath he dealt by *all* as he hath dealt by thee? O how many are *left* when thou art taken? How many suffer'd to lie dead in Trespasses and Sins, when he has passed by *thee* in a Time of Love, and said unto thee, Live?—How many of the *wise*, and *noble*, and *rich* of the World are left?—How many of thy *Acquaintance*, and of thy *Relations* are left, whilst thou art taken?—When thou considerest that he should pass by *them*, and set his special Love upon *thee*, if this do not fill thee with Love and with Praises, the very Stones may cry out against thee.—The *Psalmist* speaks of it as a great Mercy to a godly Man, that in a Time of Plague and Pestilence, a Thousand should fall on his right Hand, and on his left, and yet it should not come nigh *him*. But what is that to *this* Mercy, that many Thousands should fall into Hell on thy right Hand, and on thy left, and thou be rescu'd and sav'd? It becomes you to take up the *Psalmist's* Resolution, Psal. 86. 12, 13. *I will praise thee, O LORD my GOD, with all my Heart, and I will glorify thy Name for evermore. For great is Thy Mercy towards me, and thou hast delivered my Soul from the lowest Hell.*—Give GOD the
Glory

Glory of your Conversion. Whoever were the Instruments, beware of ascribing too much to *them*. It may be some of you may say, Tho' I have many Instructors in CHRIST, yet have I not many *Fathers*; for it was by *such a one* that I was begotten to CHRIST JESUS through the Gospel. Well; 'Tis your Duty to bless God for him; that ever you saw his Face, and heard his Voice: And if God sent him from *far* * upon this gracious Design, it is a Circumstance that should help to raise your Admiration and Thankfulness. Yet, don't look so much at the Instrument, as to over-look the *Efficient*. For, *who is Paul, and who is Apollos, but Ministers by whom ye believed, even as the LORD gave to every Man?* The most powerful Preaching is but so many dead Words, unless accompanied with the Energy of the divine Spirit. Therefore, let no Man glory in Men; but let him that glorieth, glory in the LORD, who exerciseth Loving-kindness in the Earth.

OFTEN look back on your natural Condition, and compare it with thy present State, to excite your Gratitude and Praise. Behold! Of a Child of the Devil, thou art made the Son of God! Of a Slave of Satan, thou art become CHRIST's Free-man! Of an Heir of an Hell and Damnation, an Heir to Heaven and Salvation! — Here's a Change for the better indeed! — A Change infinitely greater and better than that sudden one which *Joseph* experienced. He was laid in Prison, and shut up in the dark and noisom Dungeon, where his Feet were loaded with Fetters, and he was hurt with Iron: But the *King* sent and loosed him; took his own Ring from off his Hand; and put it on *Joseph's* Hand, array'd him in Vestures

* Preached soon after Mr. *Whitfield* and Mr. *Tennant* had made their Visit to the Town; whose fervent Ministry amongst us was attended with eminent Success.

of fine Linnen, and put a golden Chain about his Neck; made him to ride in the second Chariot which he had, and caus'd him to be proclaim'd *Vice-roy* over all the Land of *Egypt*; so that it was in the Throne only that *Pbaraob* was greater than he.—But you are made an Heir of God, a Joint-Heir with **JESUS CHRIST**: You are made a *King* and a *Priest* unto God, and *shall reign with CHRIST*; sit down with Him on His Throne, as He is set down with His Father on His Throne. *This Honour have all the Saints: Praise ye the LORD.*

BUT amidst all the Favours and Exaltations of Grace, be sure to maintain a humble Frame of Spirit. And, to keep you lowly, consider both what you *were*, and what you *are*. That before your Conversion, you were as bad by Nature as others, and it may be as bad as any by Practice; or if you were not, it is only owing to the Restraints of divine Providence. Often think God did not take you and leave others, because there was any thing in you more inviting and deserv'ing; but of his meer unmerited Favour; and not only without, but *against* your Deservings. Think also what you still are; a sinful sinning Creature; tho' sanctified, yet sanctified but in Part; daily offending God, and so standing in daily Need of pardoning Mercy.—That you are a weak Impotent Creature; and can't stand any longer than God is pleas'd to hold you up; an easy Prey to the Enemies that surround you, and in continual Danger of such Backslidings and Miscarriages, as shall offend God, blench your Profession, and wound your own Soul.—Consider this, and be not high-minded, but fear. Beware, I beseech you to beware, of Spiritual Pride; yet,—Be holily ambitious to live up to the Dignity of your new Birth, and present Advancement. Walk worthy of the Vocation wherewith you are called. It is an *holy Calling*; Let it not be defiled

with any sinful Practices; but keep your selves unspotted from the World. It is an *high Calling*, an heavenly Calling with which you are called: Therefore, Let your Conversation be in Heaven. O! what manner of Persons ought you to be, in all holy Conversation and Godliness? GOD has done more for you than for others, and you should do more for Him. Dure to be *singularly good*. Come out for GOD. Stand up for him in the Midst of a crooked and perverse Generation. Be not content to live at that low Rate in Religion, which the Generality of Professors are satisfied with. But let the Temper of the Apostle be yours, who says, *I have not yet attained, neither am I already perfect; but I follow after, if that I may apprehend that, for which also I am apprehended of CHRIST JESUS. Brethren, I count not my self to have attain'd, neither am I perfect; but this one thing I do, forgetting those things which are behind, and reaching unto those that are before, I press toward the Mark, for the Prize of the high Calling of GOD in CHRIST JESUS.*

I come in the next Place to speak to those who are not so pass'd by at this remarkable Time, but that they are under *Awakenings* and Convictions; and so there are Hopes they may be converted, tho' they have not yet pass'd through the strait Gate.

YOUR present Convictions, I say, are a *hopeful* Symptom upon you: For by them CHRIST prepares the Way for his own Entry into the Souls of Sinners. Therefore cherish them, labour to promote the Vigour of them, and watch against every thing that tends to deprive you of them, or render them ineffectual and unsuccessful.—If your Convictions are but *superficial*, beg of GOD to make them deep. If they are but *transient*, beg of GOD to fasten them as a Nail in a sure Place.—And whatever your Convictions

victions be, don't *rest* in them. Don't stop at Con-
 victions. But seek the holy Spirit as a Spirit of *Re-
 generation*. Labour after a compleat Conversion to
 GOD, a saving Close with the LORD JESUS CHRIST.
 —Hasten to CHRIST in the Way of Faith. For
 tho' the Invitation is to the weary and heavy laden,
 yet the Promise is to him that *cometh*. *Come unto
 me, all ye that labour and are heavy laden, and I will
 give you Rest.*—I believe GOD has a Design to *take*
 and save a Number of you. Some have obtained
 Mercy already, as we have good Reason to think.
 And the Time, the set Time to shew special Favour
 to others, I hope is near at Hand. We hope to see
 others brought out of Darkness into marvellous Light,
 —But it is to be fear'd, a Number of those who are
 now under Convictions, will after all be *left*; be left
 to relapse into Sin and Security, and so left as to
 perish for ever. It always has been so when any
 remarkable general Work of GOD has been going
 on. It was so in the Times of the successful Mini-
 stry of *John the Baptist*, our Saviour, and his
 Apostles; and there is no Reason to think but it will
 be so *now*. And if it be so, this will be no real
 Blemish to the Work that is begun and spreading
 amongst us.—The present Season is indeed *extraor-
 dinary*. We have enjoy'd some new, powerful, and
 impressive Means of Grace. Many have been wro't
 upon. There are many Examples of Persons in
 Concern for their Souls, and striving after Salvation.
 Religion, and especially the Nature and Necessity of
 Conversion, is now much more the Subject of Con-
 versation than has been usual. But as these Things
 become more *familiar*, and the Occasion begins to
 grow old, it may be expected the Concern of some
 will abate; and their Convictions, tho' now seem-
 ingly great, will gradually decay, and at length go
 off; and they will appear to be such Manner of Per-
 sons as they were before. I tell you of this before it

comes to pass, that you may not be *offended*.—But that none of you who hear me this Day may be of this unhappy Number, I beseech you to be aware of the Danger of this. I don't say this to discourage any of you; No; God forbid! But to prevent the Thing as to *you*. Therefore let a Sense of your Danger in this Respect, stir you up to earnest Prayer, and the diligent Use of other Means, that you may obtain that Grace which is special and saving. Be sensible how much it concerns you to go on as you have begun, to hold out to the End: And let nothing discourage you. If you don't presently obtain, don't give over seeking. Remember God is sovereign as to the *Time* of his shewing Mercy. And since He has waited so long upon *you*, don't think much of waiting longer upon Him. Remember that Word, Hosea 6. 3. *Then shall ye know, if you follow on to know the LORD.* And what our Saviour has said, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you.*—You must not only ask, but *seek*; and not only seek, but *knock*; and you must continue to knock till the Door of Mercy be open'd to you.—Will you resolve to do so in the Strength of God? O! if I could but gain this of you, to resolve that you will continue seeking, tho' it should be to the last Gasp of your Life, I should not doubt of your Conversion and Salvation. Pray resolve then; I beseech you resolve upon this *now*, before I go on any further in the Discourse.

O my Friends! If you should loose your Convictions before you are converted, and relapse into your old State, your last State would be worse than your first; your Conversion more difficult, and more unlikely. This would look as if you were to be finally lost. The dying away of your Convictions, would threaten the Life of your Soul.—O! I would be jealous over you with a godly Jealousy. Believe it,
your

your faithful Ministers do now, as it were travel in Birth with you, till CHRIST be thoroughly formed in your Souls.— O may the eternal Spirit who mov'd upon the Face of the Waters in the old Creation, now move upon the Faces of your Hearts, to produce in you the new Creation! LORD God Almighty, Let none of these Persons miscarry, and finally miss of Salvation; for thy Name's sake, and for thy Son's sake!

BUT I must now speak to the *Unawakened*; to those who remain yet in their old State of carnal Ease and Security.— Some are converted, and many awa-ken'd, but you are left as you were.

MANY of you *Children*, you *Young People*, you that are *middle aged*, and you that are *old*; many of you remain untouch'd, not at all shock'd, at this remarkable Time; when others of your Age are greatly mov'd, and are pressing into the Kingdom of God. O what a Sign is this upon you! What a dark Symptom of Reprobation! You have been left hitherto; but it may be *this is the Day* in which you are to be taken, in which sovereign Grace will lay hold on you. The LORD grant that it may be so!— Save now, O LORD, I beseech thee; O LORD, I beseech thee, send now Prosperity. Open the Ears that have hitherto been stop'd, the Eyes that have been blind to this Day!

WELL; Others are going to Heaven; why will you be left behind? If you are not converted now, when do you hope you shall? Can you ever expect to see a more likely Time than this is? Do you suppose you shall ever enjoy more powerful Means of Grace, than those which you have lately enjoy'd, and do now enjoy? When are you like to have more Examples than you now see and hear of? Is there not a wide Door of Salvation now open'd, and a great Number

Number who are at least seeking to enter in? Why then do *you* sit still?—In the Name of my LORD and Master I ask you, What you think of your selves? And what you think is like to become of you?—Do tell me you secure and sleepy Souls, Are you indeed willing to be left? To be left in the Gall of Bitterness, and under the Bond of Iniquity; to be left in the Hand of the Devil; to be left under the Wrath of the eternal, omnipotent JEHOVAH; to be left out of Heaven; and left to be sent away with the Devil and his Angels, and shut up in the infernal Prison, from whence there will never be a Release, from whence there can never be an Escape? Are you *really willing* that your Companions and Acquaintance, your near Friends and Relations should go to Heaven without you, when they desire nothing so much as to carry you along with them? Well; if you are willing, *so shall thy Doom be; thou thy self hast decided it.*

BUT I can't help asking you again, Are you *really willing to be left*, when others are taken? Can you bear the Thoughts of being separated everlastingly, from some that you know, and love, and have delighted in here; and it may be liv'd with? I say, Can you bear to think of being everlastingly separated from these, as far as Hell is from Heaven?—But if you can bear to think of this now, how will you bear to see it another Day, and find it must be so? How will you bear that parting Day, when you shall see *them* ascend in a shining Train with CHRIST their LORD, into the highest Heaven, there to take Possession of the Mansions prepar'd for them before the Foundation of the World; but you your selves shut out; and instead of ascending with them, drag'd into the Place of Dragons, to be sore broken there for ever and ever!—O will it not everlastingly cut you to the Heart, to think you enjoy'd
the

the same Means, and had the same Offers of Grace that they had; and might now have been as happy as they, if you had not wilfully neglected the great Salvation, which they sought and did obtain?

COME; Think of this before it be too late: And beg of GOD to think upon you that you perish not. Cry to GOD that you mayn't be *left*, when others are taken. He can yet make you an Instance of the Sovereignty of his Grace, and Almightyness of his Power.—*LORD, take hold on these stupid Creatures now by thy Omnipotent Grace!—Thou can'st perswade Japhet to dwell in the Tents of Shem.—Thou can'st effectually perswade those who have hitherto been unperswadable! Do it, dearest LORD! Lay hold on them, as the Angel did on lingring Lot. Compel them to come in that thy House may be filled; that the Kingdom of Grace, and of Glory, may be enlarged! For tho' it has been done as thou hast commanded, yet there is room. For this Display of thy Grace, we are now going to supplicate thy glorious Majesty.—*

F I N I S.

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F I N I S